

Quaid's Vision of a Progressive Pakistan

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Abstract

Today when Pakistan is in the grip of ethnicity, regionalism, theocratic forces, fundamentalism and corruption, etc., it is more important to recall the vision of the founder of the nation. Did he dream of a progressive and modern Pakistan, or he desired a regressive and theocratic and fundamental state? We think that Quaid dreamed of a Progressive Islamic Welfare State. In this article we will try to have a proper explanation to these questions and find out right answer. For this historical research methodology is used and data is collected mainly through primary sources and also some from secondary sources. Mostly, the data is collected through National Archives, Islamabad, National Documentation Centre, Islamabad, Quaid-i-Azam Academy, Karachi and through different libraries. After collection of data, content analysis was made and then we arrived at the conclusion.

Introduction

Quaid-i-Azam dreamed of a modern/progressive welfare State but we see that Pakistan remained under the grip of few feudal elites since its birth. Nevertheless, Pakistan made progress but the fruit of progress was enjoyed by few men of

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business elite class. Pakistan after sixty years is still under developed country where poverty is increasing. In this situation, it is important to consult the views of Quaid and to guide our planners to follow his advice to make this country a true Islamic Welfare State in the light of the teachings of Islam and as per Quaid's vision.

The primary perception about the vision of Quaid is that he dreamed for a true Islamic welfare state which will be a progressive state. In this state principles of Islamic social justice and equal opportunities for upward social mobility will be available to every citizen of Pakistan. He gave the following motto to work for Pakistan and to make progress, 'Unity, Faith, Discipline'.¹ Quaid envisaged and projected a moderate, liberal and progressive Pakistan; not bound by orthodoxy, conservatism, intolerance, extremism and authoritarianism.

He emphatically stated that we demanded and struggled for Pakistan so that physically and spiritually we were free to conduct our affairs according to our traditions and genius. Pakistan was based on solid foundations of social justice and Islamic socialism which emphasises equality and brotherhood; the great ideals of human progress, tolerance, regard and respect for each other's faith and beliefs. The Quaid's vision of a modern Pakistan was based on non-feudal foundation, mainly to abolish the practice of prizing local interests above national interests and to get rid of the relic of the old administration, where feudal lords cling to local liberty, merely to use it as a channel of personal aggrandizement, to reach the corridors of power.² He dreamed of a true Islamic Welfare State where there will be a strong economy due to industrial development, every citizen will have an equal opportunity to make progress irrespective of caste, creed and religion.

1 Message to the Assam provincial Muslim League and Muslim students Federation, *Sylhet*, March 4, 1946 quoted in *The Eastern Times*, March 5, p.196

2 An online Essay describing Stanley Wolpert's views regarding *Jinnah's vision of Pakistan*, Pakistan observer.com

Quaid-e-Azam Muhammad Ali Jinnah was an honest and dedicated person. Even his opponents could not dare challenge his straightforwardness and uprightness. Some news appeared in the press that Jinnah was getting money for pressing Pakistan demand with reference to statement of Master Tara Singh. Tara Sing responded that it is not possible for me to believe that a gentleman of Mr. Jinnah's position and character can stoop to such meanness.³ If we carefully analyse Quaid's personality, we will find that he was a man of extraordinary courage. It was his courage by which he created a new country on the map of the world. Islam gave the Muslims of India a sense of identity, dynasties like the Mughals gave them territory, thinkers like Iqbal gave them a sense of destiny. Jinnah's towering stature derives from the fact that by leading the Pakistan movement and creating the state of Pakistan, he gave them all three.⁴ He was very much optimistic. He hoped that the newly born country would be a power to reckon with the comity of nations.

For understanding the proper meaning of Islamic Welfare State the views of Prof. Khurshid Ahmed are relevant to be recorded:

It is the duty of an Islamic Welfare state that it should establish real and natural equality. It should remove all hurdles in the way of attaining social mobility for a person and should provide to all citizens either Muslim or non Muslim the basic necessities of life.⁵

Hussain Imam described the vision of Quaid in these words;

'His vision of Pakistan was an ideal Islamic State with its socio-economic set up based on the teachings of faith; his ideal state', in the words of his distinguished associates; 'would be one where Islamic values and mandates would be accepted and observed;

3 Syed Shamsul Hassan ed., *Correspondence of Quaid-i-Azam M. A. Jinnah and other papers*, Shamsul Hassan collection, Organizational Matters, Vol. I (1936-1947), Pb.I, 81.

4 Akbar S. Ahmed, *Jinnah, Pakistan and Islamic Identity*, (Karachi: Oxford University press, 1997), p.3

5 Prof. Khurshid Ahmed, *Islamic Ideology* (Karachi: Karachi university, 2002), p.496

where the Islamic concept of equality, fraternity, liberty and justice would find free play'.⁶

Quaid demanded a separate homeland for Muslims of India at a time when the glory of imperialism and colonialism was at stake. In Europe, during the Second World War Germany was threatening the British Empire. Similarly at this time of War, Japan became a power in Asia and it made an alliance with Germany. In Europe and Asia Communism and Socialism were gaining grounds in the light of the thinking of twentieth century European thinkers like Karl Marx. In America President Wilson raised voice for underprivileged nations which was also a threat to colonial powers like Britain and France. Russia became a power after the Second World War and Socialist China emerged as a new powerful socialist country. Not only in South Asia but also in Middle East and in Africa, due to dissatisfaction from colonialism, freedom movements were gaining momentum. In Turkey, Kamal Atta Turk (Mustafa Kamal Pasha) got rid of British colonial regime and established an independent Turkey in 1922. In Libya and Sudan, there were movements for freedom from colonial regimes.

Amidst these circumstances, Quaid also started a movement for the Muslims of Subcontinent and he worked for the establishment of a separate homeland. The purpose of creation of Pakistan was to implement the principles of Islam. Quaid said, 'The idea was that we should have a state in which we would live and breathe as free men and which we could develop according to our own lights and culture and where principles of Islamic social justice could find freeplay'.⁷ At another occasion he said, 'We take our inspiration and guidance from the Holy Quran'.⁸ Soon after

6 Syed Hussain Imam, 'Sterling qualities of the Quaid' in the *Jamil-ud-din Ahmad, ed., Quaid-e-Azam as seen by his contemporaries* (Lahore: United Publishers, 1976), p.40

7 *Quaid's address to the Civil, Naval, Military and Air Force officers of Pakistan Government at Khaliqdina Hall, Karachi, 11 October, 1947*, quoted in *The Civil and Military Gazette*, October 12-14, 1947.

8 Quaid's Speech at the University Stadium Lahore, 30 October, 1947, *The Civil and Military Gazette*, October 31, 1947 also quoted in Khurshid

its creation, Pakistan faced many difficulties as the Congress leadership with the aid of British government tried to create hurdles in the way of a newly born country with the sole objective to destabilize it. Quaid said, 'we should face it bravely to save the honor of Pakistan and Islam'.⁹

Quaid loudly expressed his determination saying; "our enemies had hoped to kill Pakistan at its inception. Pakistan has on the contrary, arisen triumphant, stronger then ever. It has come to stay and play the great role for which it is destined".¹⁰ He further stated; "it is by co-operation and good spirit that you will be able not only to preserve the Pakistan which you have achieved but to make it a great State in the world."¹¹

He was of the view that Pakistan should follow a system in the light of teachings of Islam but it would not be a theocracy. Quaid said: "Pakistan is not a theocracy or anything like it".¹² After independence, as head of the state, Jinnah talked in the same strain. He talked of securing "liberty, fraternity and equality as enjoined upon us by Islam".¹³ He was of the view that Pakistan would have "Islamic democracy, Islamic social justice and the equality of manhood".¹⁴ He further elaborated the concept of Islamic socialism and stated that Islamic socialism emphasizes

Ahmad Khan Yusufi(ed.), *Speeches, Statements & Messages of Quaid-e-Azam*, (Lahore: Bezm-Iqbal, 1996), No.835.

9 *Quaid's Speech at the University Stadium*, 30 October, 1947, *The Civil and Military Gazette*, October 31, 1947.

10 *The Pakistan Times*, Lahore: March 23, 1948.

11 *Ibid.*

12 Broadcast talk to the people of Australia, February 19, 1948, *The Pakistan Times*, February 20, 1948.

13 Reply to the Civic address presented by the Karachi Municipal Corporation, Karachi; August 25, 1947, quoted in *The Pakistan Times*, August 27, 1947, also quoted in Khurshid Ahmed Khan Yusufi(ed.), *Speeches Statements & Messages of the Quaid-e-Azam*, Vol. IV (Lahore; Bazm-e-Iqbal, 1996),

14 Address to officers and men of the 5th Heavy Ack Ack and 6th Light Ack Ack Regiments, Malir(Karachi), February 21, 1948, quoted in *The Civil and Military Gazette*, February 22, 1948 also quoted in Khurshid Ahmed Khan Yusufi(ed.), *Speeches Statements & Messages of the Quaid-e-Azam*,

equality and brotherhood of man.¹⁵ However, the term socialism employed here must not be confused with the Marxian or Leninistic brand of socialism. Muslim socialists believe that the teachings of the Qur'an and Muhammad are compatible with principles of equality and the redistribution of wealth drawing inspiration from the early Madina welfare state established by the Prophet Muhammad. Thus socialism followed the concept of equality and put forward the idea of equality of outcome instead of equal opportunities for all. Thus there is no connection between Islam and socialism. However, Islamic socialism means a welfare state. So the Quaid did not find Western as well as Communist form of development good for Pakistan. To the Quaid, Islamic Socialism was synonym with social justice including economic justice but certainly not denoting complete sharing of the means of production or distribution.¹⁶

He was determined to raise Pakistan on "sure foundations of social justice and Islamic socialism which emphasized equality and brotherhood of man".¹⁷ At another occasion he stated; "the foundations of our democracy are the basis of true Islamic ideals and principles",¹⁸ and Pakistan would be "the onward march of renaissance of Islamic culture and ideals".¹⁹

He called upon the mammoth Lahore audience to build up "Pakistan as a bulwark of Islam", to "live up to your traditions and add to it another chapter of glory", adding, "If we take our inspiration and guidance from the Holy Quran,

15 Speech at a Public reception at Chittagong, March 26, 1948, *The Pakistan Times*, March 28, 1948.

16 *Ibid.*

17 Speech at the public reception, Chittagong, March 26, 1948, *The Pakistan Times*, March 28, 1948.

18 Message to the Nation on the occasion of the First Anniversary of Pakistan, Karachi; August 14, 1948, *The Civil and Military Gazette*, August 15, 1948, also quoted in Sharif-ul-Mujahid, *Jinnah's vision of Pakistan*, www.members.tripod.com

19 Eid Message to the Nation, Karachi; August 18, 1947, *The Dawn*, August 19, 1947.

the final victory, I once again say, will be ours".²⁰ For the specific institutions of the new state, he exhorted the armed forces to uphold "the high traditions of Islam and our national banner"²¹ and commended the State Bank Research Organization to evolve "banking practices compatible with Islamic ideals of social and economic life" and to "work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice".²² He told Edwards College students that "this mighty land has now been brought under a rule, which is Islamic, Muslim rule, as a sovereign independent State".²³ He even described Pakistan as "the premier Islamic State".²⁴ Jinnah's broadcast to the people of the United States is in a similar vein:

I do not know what the ultimate shape of this constitution is going to be, but I am sure that it will be of a democratic type, embodying the essential principles of Islam. Today, they are as applicable in actual life as they were 1300 years ago. Islam and its idealism have taught us democracy. It has taught equality of men, justice and fair play to everybody. We are the inheritors of these glorious traditions and are fully alive to our responsibilities and obligations as framers of the future constitution of Pakistan. In any case Pakistan is not going to be a theocratic State— to be ruled by priests with a divine mission. We have many non-Muslims — Hindus, Christians, and Parsis — but they are all Pakistanis. They will enjoy the same rights

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- 20 Speech by Jinnah, October 30, 1947 No.137(F.1020/62-5), Z.H Zaidi(ed.), *Jinnah Papers*(1October-31December 1947),Vol VI (Islamabad: Quaid-e-Azam papers project, Culture Division, Govt. of Pakisan, 2001) pp.220-21
- 21 Message to the Armed Forces, Security Guard and the people of Rawalpindi, Karachi; November 8, 1947, *The Civil and Military Gazette*, November 09,1947, also quoted in Khurshid Ahmed Khan Yusufi(ed.), *Speeches Statements & Messages of the Quaid-e-Azam*,
- 22 Speech on the occasion of the opening ceremony of State Bank of Pakistan, Karachi; July 01, 1948, *The Civil and Military Gazette*, July 02, 1948, also quoted in Khurshid Ahmed Khan Yusufi(ed.), *Speeches Statements & Messages of the Quaid-e-Azam*,
- 23 Speech in reply to the address of welcome presented by the Principal, staff and students of the Edwards College, Peshawar, April 18, 1948, *The Pakistan Times*, April 20, 1948.
- 24 Broadcast talk to the people of USA, Karachi; February, 1948, Khurshid Ahmed(ed.), *Speeches, Statements & Messages of the Quaid-e-Azam*, No.1064

and privileges as any other citizens and will play their rightful part in the affairs of Pakistan.²⁵

Quaid stated; 'Everyone vow to himself and be prepared to sacrifice his all, if necessary, in building up Pakistan as a fort of Islam and as one of the greatest nations whose ideal is peace within and peace without.'²⁶ Sardar Shaukat Hayat Khan stated in this regard that:

Pakistan 'would be a base where we will be able to train and bring up Muslim intellectuals, educationists, economists, scientists, doctors, engineers, technicians etc., who will work to bring about Islamic renaissance'. After necessary training they would spread to other parts of the Islamic world 'to serve their co-religionists and create awakening among them eventually resulting in creation of 'a solid, cohesive bloc — a third bloc—which will be neither communistic nor capitalistic but truly socialistic based on the principles which characterized Caliph Umar's regime'.²⁷

He hoped that in Pakistan, every citizen should have equal rights and perform his duties fully with dedication and honesty to make this country a great nation of the world. Since the birth of Pakistan, he offered all communities living in the country, to live here with peace and State will be responsible for their security and for their welfare.

Jinnah assured them that we shall continue to protect the life and property of minorities in Pakistan and shall give them a fair deal and declared emphatically that they shall be entitled to the same treatment as any other citizen provided that they remain faithful and loyal to the State.²⁸

Quaid knew that the harmony and goodwill between different communities in Pakistan is the key for progress and development of the country. He proved it through the selection of Pakistani flag. Green portion describes the

²⁵ *Ibid.*

²⁶ F-1020/12-5, *Speech by Jinnah at a public Rally*, Quaid-e-Azam Muhammad Ali Jinnah, *Speeches and Statements as Governor General of Pakistan 1947-48*, (Islamabad; M/O Information & broadcasting-Directorate of films and publications, Govt. of Pakistan, 1989), p.220

²⁷ Sardar Shaukat Hayat Khan, 'The Commander I served under' in Jamil-uddin Ahmed (ed.), *Quaid-i-Azam as seen by His Contemporaries*, (Lahore: United Publishers, 1976), p.42

²⁸ Address by Jinnah to the constituent Assembly of Pakistan, 11 August, 1947, *The Eastern Times*, August 12, 1944.

Muslim community of Pakistan and white strip shows the minorities in Pakistan. He further assured them that they would not be discriminated and would have equal opportunities for their progress and prosperity. Addressing the Constituent Assembly, he emphasized that 'You are free; you are free to go to your temples, you are free to go to your mosques or to any other places of worship in this state of Pakistan'.²⁹ He also stated, 'There would be no distinction between one community and the other, no discrimination between one caste or creed and another. He further assured them that they would be treated as equal citizens of the State'.³⁰

Quaid took full responsibility for the protection of minorities in Pakistan because he knew that an isolated community could not make headway in the comity of nations. Therefore he assured the non-Muslim communities of full support and protection. He said, "Pakistan shall do all it can to create a sense of security and confidence in the non-Muslim minorities".³¹

Quaid advised the Muslim community of Pakistan to safeguard and accord every possible help to the non-Muslim communities of Pakistan, so that they should feel secure and should work for the development and the betterment of the country. Quaid reminded the Muslims of Pakistan that they suffered due to the discrimination of British government. So we should remember the history and should behave well with the minorities of Pakistan, so that they may not be discriminated. He told the Muslims of Pakistan that through your sacrifices and steadfastness, your generous treatment of the minorities and forbearance shall emerge the glorious State of Pakistan which is our ideal.³² Quran advised in this regard; 'And those who forgive and forbear are the most

29 *Ibid.*

30 Address by Jinnah, to civil, naval, military and Air Force officers, 11 October, 1947, *The Civil and Military Gazette*, October 12-14, 1947.

31 Jinnah's interview by Duncan Hooper, 12 October, 1947, Annexure No.1, No.93.Z.H. Zaidi(ed.), *Jinnah Papers*, p.152

32 Cabinet Division' Record, P. M. Office-Government of Pakistan D. O. No.87-PS/47 dated 09 October, 1947, p-17.

courageous and brave'. He hoped that Pakistan, thus, was to be a country where minorities would be free of persecution and prejudice. He reminded them the teachings of Islam, which clearly bind a Muslim to protect and honor the life and property of a non-Muslim.

Jinnah reminded the Muslims that the tenets of Islam enjoin on every Musalman to give protection to the minorities regardless of caste and creed. He exhorted them to make a better of our prestige and honour to safeguard the lives of the minority community regardless of the treatment meted out to Muslims in India.³³

Quaid looked secular when he talked about the rights of minorities but in reality it is true teachings of Islam. A modern welfare Islamic State is responsible to safeguard the rights, life and property of its citizens irrespective of their religion or creed. In this regard Jinnah quoted the teachings of our Holy Prophet, 'Our Prophet not only in words but by deeds also treated the Jews and Christians, after he had conquered them, with the utmost tolerance and regard and respect for their faith and belief'.³⁴ So, he took concrete steps to safeguard the rights of the minority communities in Pakistan. He hoped that Pakistan should be based on solid foundations of social justice and Islamic socialism which emphasizes equality and brotherhood of man.³⁵ His selection of the flag, and composition of national anthem, reflected his secular attitude and his message to the minority communities that their rights will be protected. Pakistan's original national anthem was composed by a Hindu Scholar of Indo-Persian culture.³⁶ Years later, a new national anthem was adopted, the tune for which was composed by a Zoroastrian, and the lyrics later written by Hafeez

33 Speech by Jinnah, October 30, 1947 No.137(F.1020/62-5), Z.H Zaidi(ed.), *Jinnah Papers*(10 October-December 1947), (Islamabad: Quaid-e-Azam Papers Project, Culture Division, Govt. of Pakisan, 2001) pp.220-221

34 *Al-Quran*, Al-Muntahana, Surah No.60, Verse No.8 translated in English by Yusuf Ali,

35 Prof. Ahmad Hassan Dani,ed., *Quaid-i-Azam and Pakistan*, (Islamabad; Quaid-i-Azam University, 1981), p.29

36 Suroosh Irfani, An Essay, *Pakistan: Reclaiming the Founding Movement*, Middle East Institute, *facebook.com*

Jalandhari.³⁷ Such was the commitment to diversity and equality shown by Quaid that not only was the anthem the product of contributions by a Hindu, Parsi and Muslim, respectively, but the chorus was sung to ensure an even number of men and women.

He envisaged a free, progressive, humane and modern Pakistan ruled by justice irrespective of religion, colour or caste where every body would be equal before law.³⁸ Then immediately after the creation of Pakistan, there was bigger task standing in front of him. It was to build this new country. Jinnah knew well that the areas which were to form Pakistan had no industrial base and were economically backward. Therefore, as early as December 1943, he had a comprehensive five-year Programme drawn up for the economic and social uplift of the proposed Muslim State.³⁹

He strongly wished for a viable industrial base for the prosperity and progress of the country. He rightly regarded industrial and economic development as a *sine qua non* for preserving the national freedom and dignity.⁴⁰ Quaid stressed and worked to establish a viable industrial base in Pakistan.

Quaid had a vision of a strong Pakistan being self sufficient in its needs having a strong economy in order to become part of modern developed nations of the world. To achieve this goal, Quaid consulted the Muslim experts in economy as well as he hired the services of foreign experts also. At Quaid's behest, Mahomadali Habib, a leading banker, analyzed the economic potential and prospects for

37 *Ibid.*

38 Ausha Khawaja, "The Quaid's perception of State", An Article, *Pakistan Observer*---Newspaper online edition, 02-01-2010, *Pak. Observer_Newspaper online edition Ausha.htm*.

39 Resolution II by AIML 31st session, 25 December, 1943, see Syed Sharifuddin Pirzada, (ed.), *Foundations of Pakistan*, Vol.II, (Karachi, n.p.1970), pp. 467-70

40 Z.H.Zaidi, (ed.), *Jinnah Papers* (Islamabad: Quaid-e-Azam Papers Project, Culture Division, Govt. of Pakistan, 2001), p.xiv.

rapid industrialization of Pakistan.⁴¹ He made a number of suggestions for the printing as well as fiduciary (fiduciary takes care of money for other persons) issue of Pakistan currency,⁴² division of the Reserve Bank of India's assets and liabilities,⁴³ useful employment of refugees, etc.⁴⁴ He further recommended that the government should borrow only for financing public enterprises which were productive, such as canals, railways, steel and cement plants etc. and in no case for meeting current account deficits.⁴⁵

Quaid not only consulted national experts for framing a better economic policy but he hired the services of foreign nationals as well like Archibold. Archibold Rowlands was permanent secretary, Ministry of supply, U.K. who had considerable hands on experience in economic management and public finance in India, was hired to study and propose the measures for putting Pakistan's economy on a sound footing.⁴⁶ He submitted his report as follow:

Rowlands reasoned inter alia, that in the modern world power is largely synonymous with industrial power, and if Pakistan is to take her proper place in the world and if she is to raise substantially the standard of living of her people, she must achieve an appreciable measure of industrialization.⁴⁷

Thus, Jinnah was fully aware that Pakistan will become a power only if had a viable and strong industrial base. Therefore, Quaid encouraged the managers of Pakistan to

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- 41 Mahomadali Habib to Jinnah', 8 October, 1947, No.39(F.669/12-5), Z.H.Zaidi, (ed.), *Jinnah Papers*, p.61
- 42 Mahomadali Habib to Jinnah', 10 October, 1947, No.50, Z.H.Zaidi, (ed.), *Jinnah Papers*, p.74
- 43 Mahomadali Habib to Jinnah', 11 October, 1947, No.53, Z.H.Zaidi, (ed.), *Jinnah Papers*, p.79
- 44 Mahomadali Habib to Jinnah', 13 October, 1947, No.55, Z.H.Zaidi, (ed.), *Jinnah Papers*, p.81
- 45 Mahomadali Habib to Jinnah', n.d. October, 1947, No.144, Z.H.Zaidi, (ed.), *Jinnah Papers*, p.228
- 46 M. Hashim to the Accountant General, Pakistan Revenues, n.d. August 1947, No.183, Vol. V, 172, Z.H.Zaidi, (ed.), *Jinnah Papers*, pp.xiv-xv.
- 47 Report by Archibold Rowlands on the Finances and Economics of Pakistan, 12 November 1947, Appendix IV, paras 32 & 42, Z.H.Zaidi, (ed.), *Jinnah Papers*, p.760

utilize all the natural resources available in the country. 'He believed that our country was full of natural resources required for the development of any country. Without economic development, peoples' standard of living could not be raised'.⁴⁸ Thus, it appears from this statement that Quaid-i-Azam was a progressive man who believed that all the citizens of the country should have equal opportunities to make progress by which there should be upward social mobility in the country. Encouraging private Enterprise, he stated:

I would like to call your particular attention to the keen desire of the Government of Pakistan to associate individual initiative and private enterprise at every stage of industrialization. The number of Industries Government have reserved for management by themselves consists of Arms and Munitions of War, generation of Hydel power and manufacture of Railway wagons, Telephone, Telegraph and wireless apparatus. All other industrial activity is left open to private Enterprise which would be given every facility a Government can give for the establishment and development of industry.⁴⁹

Quaid tried to motivate the Muslim investors to invest in the industrial sector. He said that 'every new mill or factory means a step-forward on the road to the economic stabilization of our country and prosperity of its people'.⁵⁰ He desired that soon Pakistan should have a viable industrial base to move forward on the path of development. He said, "If Pakistan is to play its proper role in the world to which its size, manpower and resources entitle it, it must develop industrial potential side by side with its agriculture and give its economy an Industrial base."⁵¹ Jinnah knew very well that through industrial development the country would be able to stand on its own feet. Therefore, he said:

48 Dr. Riaz Ahmed, *Quaid-i-Azam's Perception of Islam and Pakistan* (Rawalpindi: Alvi publishers, 1990), p.59.

49 Quaid's Address to the Karachi Chamber of Commerce, 27 April, 1948, M. Rafique Afzal; *Speeches and Statements of the Quaid-i-Azam Mohammad Ali Jinnah* (Lahore: Research Society of Pakistan, 1976), pp. 422-23.

50 Quaid-i-Azam Mohammad Ali Jinnah, *Speeches as Governor-General of Pakistan 1947-1948* (Islamabad; M/O Information & Broadcasting-Directorate of Films and Publications, Govt. of Pakistan, 1989), p.48

51 *Ibid.*, p.20

By industrializing our State, we shall decrease our dependence on the outside world for necessities of life, we will give more employment to our people and will also increase the resources of the state. Nature has blessed us with a good many raw materials of Industry and it is up to us to utilize them to the best of the state and its People.⁵²

Quaid-i-Azam did not wish to have a western type of economic system. He said, 'our planning committee chalks out an economic system, it will be based upon the teachings of Quran'.⁵³ Rather, he desired to have an Islamic model of economy for Pakistan. His vision for economy was as follows:

The adoption of western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social Justice. We will thereby by fulfilling our mission as Muslims and giving to humanity the message of peace which alone can save it and secure the welfare, happiness and prosperity of mankind.⁵⁴

Quaid was of the opinion that it was the duty of every Pakistani to work for the welfare and well being of the country. Pakistan in the words of the Quaid meant for an opportunity to prove its potentials.⁵⁵ He further stressed the nation to work hard to build this country as a great power of the world which will serve to maintain peace in the region as well as to safeguard the interests of the Muslims any where in the world. He made a request to the nation in the following words; 'God has given us a grand opportunity to show our worth as architects of a new state, let it not be said that we did not prove equal to the task.'⁵⁶ He called upon,

52 *Ibid.*

53 Quaid's Address to the AIML 30th Session, Delhi:24-26 April, 1943, Archives, All India Muslim League's Record (Islamabad: National Archives of Pakistan), pp-485-486.

54 *Ibid.*

55 M. Rafique Afzal; *Speeches and Statements of the Quaid-i-Azam Mohammad Ali Jinnah* (Lahore: Research Society of Pakistan, 1976), pp.153-54, also quoted in Ahmed Hasan Dani, *Quaid-i-Azam and Pakistan* (Islamabad: Quaid-i-Azam University, 1981), pp.27-28.

56 *The Pakistan Times*, London; October 14, 1947.

'every Mussalman to make his or her fullest and best contribution and make the greatest sacrifice and work ceaselessly and selflessly in the service of our nation and make Pakistan one of the greatest nations of the world'.⁵⁷

He encouraged his Pakistani fellows by saying, 'work, work and more work — God has given us an opportunity to show our worth'.⁵⁸ Again, the Quaid explained that the key to make this country a mighty power is hard work. He said in this regard, 'I had no illusion about the hard work that awaited us and the difficulties that had to be overcome'.⁵⁹ In another message at the occasion of *Eid*, he again encouraged his nation to work hard to make this country a dynamic and progressive country and a mighty power of the world. He said; 'Let us mobilize all our resources in a systematic and organized way and tackle the grave issues that confront us with grim determination and discipline worthy of a great nation'.⁶⁰

We should not waste our time thinking about past. What we left and what we lost. We should be self-made and build our country like any developed country of the world. Quaid-e-Azam said in this regard that, 'the fitting response to the machinations of our enemies would be a strong determination to get down to the task of building our state on strong and firm foundations — a State which should be fit for our children to live in'.⁶¹

Quaid was fully aware of the importance of modern education for the people of Pakistan. He knew that the key for development is education. Therefore, he stressed the nation to acquire modern knowledge at every cost to make this country a modern and strong nation of the world. In

57 *Ibid*, October 14, 1947.

58 *The Pakistan Times*, Lahore: October 14, 1947.

59 Jinnah's Address to Civil, Naval, Military and Air Force Officers, F-78834-46, Karachi; khaliqdina Hall, 11October, 1947, *Quaid-e-Azam Muhammad Ali Jinnah: Speeches and Statements as Governor General of Pakistan 1947-48* (Islamabad; M/O Information broadcasting,1989), p.74

60 *Message by Jinnah*, F.188-G/6-7, 24 October, 1947, Z.H. Zaidi(ed.), *Jinnah Papers*, p.185.

61 *The Pakistan Times*, Lahore: October 14, 1947.

November, 1947, an All Pakistan Educational Conference was held at Karachi under the aegis of the Ministry of Education.⁶² In his message to the Conference, Jinnah emphatically urged that greater attention to be paid to promote technical, vocational and scientific education, which was a prerequisite to industrial and economic progress and development.⁶³ He observed that the educational policies and programmes had to be tailored to suit the genius of the people and having regard to the modern conditions and scientific and technological developments in the world.⁶⁴ He identified the primary aim of education as character building and inculcating the spirit of altruism and selfless service in the youth.⁶⁵ It is a common understanding among some liberal and western people that Islam is backward and undemocratic religion. Quaid totally denied it saying; Islam and its idealism have taught democracy. Islam has taught equality, justice and fair-play to everybody.⁶⁶

Quaid knew very well that for the prosperity and progress of country, there is a need to educate more people in commerce and industry which are the back bone of economy of a country. Therefore, in an address at Dacca University, he advised the students to enter into these professions. He said in this regard: 'You will be far more happy and far more prosperous with far more opportunities to rise if you take to commerce and industry and will thus be helping not only yourselves but also your state.'⁶⁷ He desired peace with other nations but not at the cost of Pakistan. So,

62 *Quaid-e-Azam Muhammad Ali Jinnah: Speeches and Statements as Governor –General of Pakistan, 1947-48*, (Islamabad; M/o Information & Broadcasting, 1989), p.104 also see Z.H. Zaidi(ed.), *Jinnah Papers*, p.514

63 *Ibid.*

64 *Quaid-e-Azam Muhammad Ali Jinnah: Speeches and Statements as Governor –General of Pakistan, 1947-48*, (Islamabad; M/o Information & Broadcasting, 1989), p.104 also see Z.H. Zaidi(ed.), *Jinnah Papers*, p.514

65 *Ibid.*

66 Address to the Bar Association Karachi, on the occasion of the Holy Prophet's Birthday 25 January, 1948, *Speeches and Statements 1947-48* (Karachi: Oxford university Press, 2000), p.9

67 *Speeches and Statements 1947-48* (Karachi: Oxford university Press, 2000), pp.118-122

development in the field of defense was also important. He said: 'There is nothing that we desire more than to live in peace and let others live in peace and develop our country according to our own lights without outside interference and improve the lot of the common man.'⁶⁸

Quaid-e-Azam advised the nation to adopt right course for the prosperity of the country and that is to acquire knowledge and technology about new inventions and machinery. He said; 'we have still a long way to build up Pakistan. But I have no doubt that by the grace of God, by adopting right methods and right course we shall march along to make it one of the greatest states of the world.'⁶⁹ Quaid advised; 'we have to learn a lot and we have to adjust ourselves to new developments, new issues which are facing us.'⁷⁰

Conclusion

In a nutshell, we can interpret Quaid's vision of a progressive Pakistan in these words; 'A democratic Islamic Republic' Jinnah stressed that instead of focusing on Islamic form, we must concentrate on Islamic substance. We must ensure that decent healthcare and education system is established along with chances for upward mobility and freedom from poverty must reach our remotest villages. In which there is a strong economic base sported by a strong industrial and agricultural set up. Having all these strengths, no one can stop this country from playing its role for the peace and prosperity of the world. Thus, Quaid dreamed of a true 'Islamic Welfare State' which will guard the interests of not only its own citizens but it will also be responsible for the promotion of Islam in the whole world, and it will work for universal brotherhood as designed by Islam. Quaid wished that Pakistan should become model for the other Muslim states.

68 *Ibid.*

69 Waheed Ahmed(ed.), *Quaid-e-Azam Muhammad Ali Jinnah, The Nation Voice, Launching of the State and End of the Journey*, Vol.VII (Karachi; Quaid-e-Azam Academy, 2003), pp.337-341

70 *The Pakistan Times*, Lahore; April 21, 1948.